

which no one should be ashamed, for the "wise man" has said: "The hoary head is a crown of glory, if it be found in the way of righteousness." Oh! the significance of that "if." On account of that Christ died, and it is the chief concern of godly men to this day; and this being true, I think we should not find fault with the committee if they set apart a portion for the entertainment of the older persons present on this occasion any more than we would with a person making a great feast for the children, should he provide tea, coffee and "strong meat," for the adults who were likely to happen in.

Our lessons for the last quarter have been of absorbing interest to me. They treated of the foundation of a dynasty which is to be perpetual. The founder, himself the shepherd boy of Bethlehem, the harper to king Saul, the humble ruler at Hebron, the monarch of the glorious kingdom at Jerusalem, would naturally attract our attention, and it is of him that I desire to speak this evening.

In reading a biography we are profited little unless we make a personal application of the facts, that we may copy the good deeds or shun the errors of the subject, so I shall take up a few points that have been suggested by my studies in the life of this first God-chosen king of Israel. Many books have been written concerning this man, but I must be very brief, so you must not expect me to tell all that would be interesting in the life of the Psalmist king.

First. We learn from King David's life that "it is better to trust in the Lord than to put confidence in man." *Psa. 118:8.* This is from the Psalmist's own language, and we know that he never changed his mind, for in another place he says: "I have been young, and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread." *Psa. 37:25.* But we have other testimony on this point. Paul says: "Be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." *Heb. 13:5.* The whole teaching of the New Testament is that the Christian must lead a life of sacrifice and self renunciation, and Christ himself spoke in a way that cannot be misunderstood as recorded at *Luke 12:52.* "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; make for yourselves purses that wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also."

Secondly. We learn from David's life history that worldliness leads into sin and sorrow. See the unworldliness of the

young shepherd that visited his brothers in Saul's army at Elah, hear his words to Saul: "David said moreover, 'The Lord that delivered me out of the paws of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.'" *I Sam. 17:37.* Or, again as he spake to Goliath: "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thy head from thee; . . . And all this assembly shall know that the Lord saveth not with sword or spear: for the battle is the Lord's, and he will give you into our hands." *I Sam. 17:46-48.* But when he was at Saul's court, a son-in-law to the jealous king, we find him entering into what Dr. Taylor calls the "Valley of Deceit." First we notice him having his friend Jonathan tell his father, the king, the little story about his going home to Bethlehem, when he was hiding near. Next we see him at Nob, where he deceived Abimelech, the high priest, and so brought about the death of the priest and all his family. Again, at Gath he pretended to be crazy and deceived Achish the king. Then he undertook to *blackmail* Nabal at Carmel, and when he found the man had been frightened to death he took the widow as his third loving wife, and we find that he married three others during his short reign in Hebron. This was because he wished to be like other kings who had many wives. It is even thought by some that his desire to build a temple was the result of a worldly wish to be like other kings who were building gorgeous temples for their idols.

All these things may be excused in the young king, he may even be justified in them, but it shows that he was drifting into worldliness, and these were the stepping stones that led to his great sin and subsequent sorrow, with the entrance of incest, murder and rebellion in his own family. For, though the sin was forgiven, the seed had been sown and the fruitage was bound to appear. This worldliness cropped out again in after years in the numbering of the people with its accompanying humiliation and punishment. If the church and the world go hand in hand, the church must expect to lose purity in the contact. Paul speaks very plainly on this point in writing to the Roman brethren. He says: "For to be carnally minded is death; but to be spiritually minded is life and peace." *Rom. 8:6.* There is but one course for us to take, and that is suggested by Paul when he says: "Abstain from all appearance of evil." *I Thes.*

*5:22.* If we abstain from all appearance of evil, we certainly will not be taken un-awares.

The third lesson to which I would, for a little while, call your attention, is that repentance and confession bring peace and rest. David was naturally spiritually minded. He was a "man after God's own heart," not because he was perfect and committed no sin, but because, if he did sin, he went to the Lord and asked to be forgiven. He was not strong enough to resist sin at all times, but he was not satisfied to rest in sin. When in such straits he called upon the Lord and received forgiveness. He says: "Have mercy upon me, O, Lord, for I am in trouble: mine eye is consumed with grief . . . for my life is spent with grief, and my years with sighing: my strength faileth because of my iniquity, and my bones are consumed. I am forgotten as a dead man out of mind: I am like a broken vessel." *Psa. 31:9, 10 and 12.* But there was a change. The Lord answered, and the psalmist king of whom we write, says: Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. . . . Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about. Be glad in the Lord, and rejoice ye righteous: and shout for joy, all ye that are upright in heart." *Psa. 32:1, 2, 10, 11.*

What shall I say more? Can words of mine add strength to the utterances of the inspired singer of another age? If I should add more, it would be to remind you that David had no advocate with God, but must himself draw near and make his own supplication, while we have one ever pleading with the Father in our behalf, while the ever present Holy Spirit hovers near ever urging sinful men to accept the overtures springing from God's gracious kindness and love to the children of men. Who will dare to make his bed in sin and slumber away the few days of grace offered to mortals here on earth? Shall we not all rather draw near to our Advocate and strengthen his petition with our prayers that we may eventually see the "golden gate of prayer" open at our own weak petition, and there see such a glorious revelation as will forever strengthen us so that we can ever battle bravely and successfully against the sins of life and rest in assurance of a sweet abode in "the land of an unclouded sky."

It is true wisdom to speak but little of the injuries you have received, or the good deeds you have done.—Christian Leader.